

evil, and protects cattle; in all which, we have no trace of the station assigned to him, in later mythology., of sovereign of the waters. In one rather obscure passage, however, it is said of him, that, abiding in the ocean, he knows the course of ships; hut he is, also, said, in the same stanza, to know the flight of birds and the periodical succession of the months. The notions entertained of YABUNA, beyond that of his connexion with the sun, do not appear to be very precise. AEYAMAN is never named alone; most usually, with MITBA and YARTTNA : we have a text identifying Mm with the sun; and he is said, by the Scholiast, to preside over twilight, PIJSHAN, besides being occasionally named, has, in the first book, a hymn to himself, the main purport of which is to solicit his protection on a journey, particularly against robbers: he is said to be the divinity, or, rather, perhaps, the *Aditya* ^ or sun, presiding over the earth. The connexion of the personified dawn, or USHAS, or, rather, many dawns, or USHASAS, with the sun forms a natural portion of solar adoration: several hymns are addressed to her, the language of which involves no mystery,

but is dii tated by the obvious properties of
the morn-
ing, not unfrequently picturesquely and
poetically
described.

Demigods who are, much more
frequently than any
of the preceding (except the MAEUTS), the
objects of
laudation, are the two ASWTNS,—the sons of
the Sun,
according to later mythology, but of whose
origin we
have no such legend in the *Veda*, as far as
we have
yet gone. They are said, indeed, in one
place, to